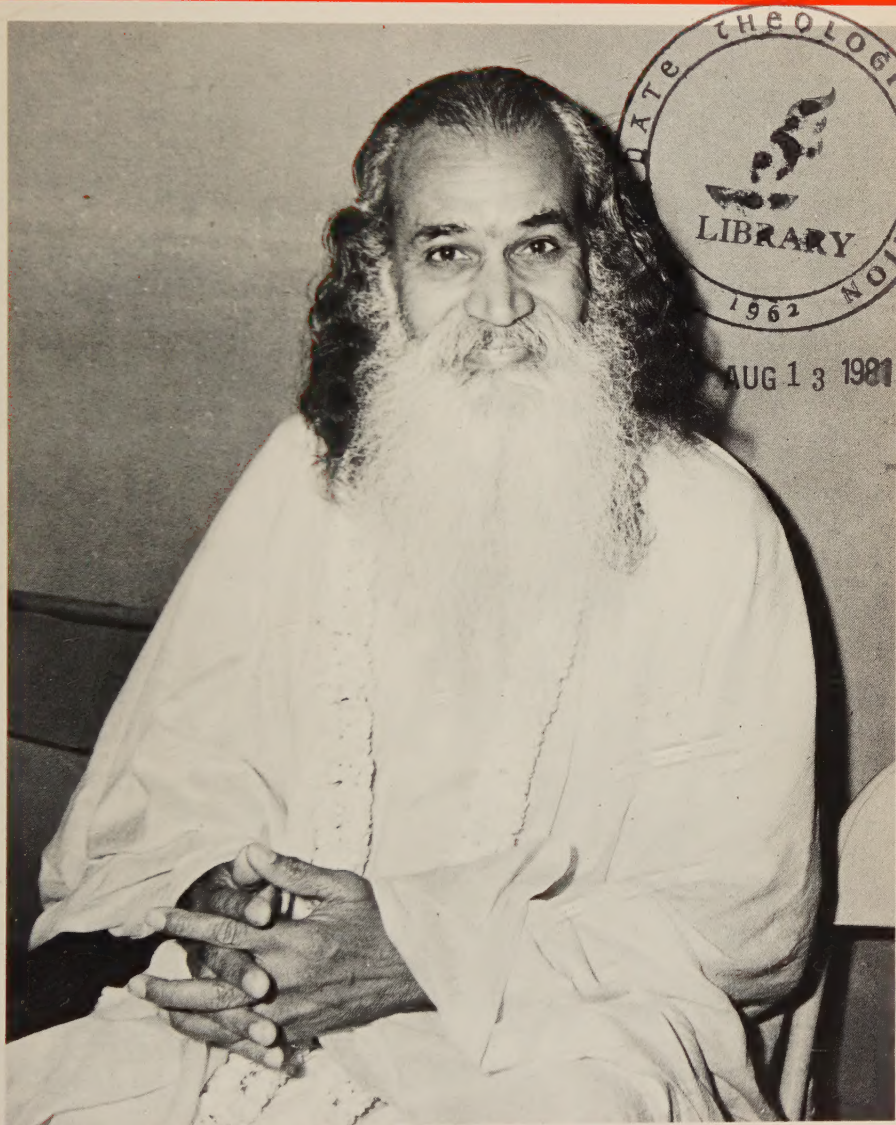


## Pathways to Peace 9: Spiritual Study

# Integral Yoga®

The Teachings of Swami Satchidananda



Sri Gurudev: Filled with Truth  
Researching L-i-f-e by Rabbi Gelberman  
LOTUS Update, Stories by Sri Ramakrishna



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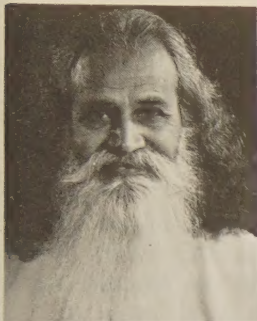
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# Integral Yoga®

The Teachings of Swami Satchidananda

Volume 12, No. 4 August 1981

## Pathways to Peace 9: Spiritual Study

*PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.*

### SPECIAL FEATURES

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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

## Letters to Sri Gurudev



*Recently Sri Gurudev received this beautiful letter from the mother of one of our monks.*

Dear Swami,

My son, Swami Atmananda, has spoken of you so fondly so much that I almost feel that I know you personally.

He was three years old and my youngest of five children when his father was accidentally killed while at work here in the oil field areas of Oklahoma. His father was a good family man and it was a great loss to us. But God had endowed me with my blessed four sons and one daughter.

Your Atmananda, my precious son has been a delight to me all of his life. When he was very young he showed signs of spiritual reflections and ministerial leadership. I am so grateful to my God that your life has touched his. I can see that he has benefited so much from your spiritual leadership, and may it continue so. He loves his life there, and I pray that I shall never be tempted to want him here with me instead because he is so happy there serving his God and Master.

Again, may I relate to you my thanks to you for being there to touch and inspire his life onward and upward.

Blessings be with you for evermore.

-Vera E. Horton  
Healdton, Oklahoma



*Sri Gurudev replies:*

I was very pleased to receive your most kind letter. It is often said that "the tree is known by its fruits", and this seems to be true as you write about your son. He is a very dear boy to me and is really doing beautiful service to so many by his dedication and devotion. In the same way, I feel that I know you by seeing him. It should take a very special mother to bring such a loving and dear boy into this world.

I am very happy that he is making you proud of him. That is the greatest joy for me. Whatever I may have done, it is all God's work; and if I have inspired your son in any way, then I thank the Lord for working through me.

Thank you for writing to me and sharing your wonderful son with all of us. I pray that his life will continue to be more and more fruitful and that he will always bring you joy. May the Lord bless you and your family with peace and joy, health and happiness.

-----

I'm reading many of your teachings. I find much peace, joy, and understanding in them. So long have I searched.

Over Easter on a mini-retreat with Rev. Jaganath, I invited Jesus to live in my heart. Since then, I can't seem to get enough. When I fall back into old bad habits, I just pick up Beyond Words and read it and feel that joy of Easter when Jesus and I met again.

I love you, Swamiji!

-M.G., Groverville, N.J.□

## Integral Yoga® Magazine

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## Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

# SWADHYAYA: STUDY

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",  
translation and commentary by Sri Swami Satchidananda*

Sutra 44, Book 2

SVADHYAYAD ISTADEVATA SAMPRAYOGAH.  
*By study of spiritual books comes  
communion with one's chosen deity.*

*Svadhyaya* or spiritual study means study of scriptures and also any practice that is our own personal *sadhana* into which we've been initiated. Regular practice becomes study. By it we get *ish-ta devata samprayogah* -- the vision or *darshan* of the Lord. By constant effort we get a vision of the deity connected with our particular *mantram*, for each *mantram* has a deity. In other words, each name has a form. If we just stick to a certain name, eventually the form will appear automatically. It may come as a human form, a light or a sound.

*Svadhyaya* is study which concerns the true Self, not merely analyzing the emotions and mind as the psychologists and psychiatrists do. Anything that will elevate your mind and remind you of your true Self should be studied: the Bhagavad Gita, the Bible, the Koran, these Yoga Sutras, or any uplifting scripture.

Study does not just mean passing over the pages. It means trying to understand every word -- studying with the heart. The more often you read them, the more you understand. For thousands of years, so many people have been studying the Bible. Every day, thousands of people read this same book. On the other hand, we have millions and millions of books which, after we read them once, we throw away as trash. We don't exhaust the Bible even after reading it hundreds of times. Each time we read it we see it in a new light. That is the greatness of the holy scriptures. They are that way because they were created by holy prophets who experienced the Truth. Each time we read these words we elevate ourselves to see a little more.

It is something like going to the Empire State Building. When you look out of a first floor window you see something. From the second floor you see a little more; from the third floor, still more. But when we finally reach the hundred and first floor and look over the balcony, we see something





completely different. Similarly, in reading the scriptures, we slowly raise up, expanding and enlarging the mind. The more we elevate the mind, the better our understanding is. But only when we become prophets ourselves will we fully understand the scriptures. That is nature's law. If you want to understand me fully, you must become me. Otherwise you can understand me only according to your own capacity. In the same way, God cannot be understood by books alone. He can only be understood when you become God. A Tamil proverb says, "Only a saint knows a saint. Only a snake knows the leg of another snake." You cannot exactly understand how a snake crawls unless you become a snake.

Many people simply become walking libraries. They have thousands of books recorded in their brains like computers, but that doesn't mean they have actually experienced the Self. The Self cannot be known by theory alone. By merely thinking, no one has ever understood the One that is beyond the mind. Only when you transcend

the mind can you understand it. This is where Yoga differs from most other psychological approaches. They usually believe you have to understand everything with the mind and that beyond it you cannot understand anything. They stop there, but Yoga claims there is a knowledge possible without the mind. All that you know through the mind is limited and conditioned. How is the limited mind to understand the unlimited One? Only by transcending it and getting into the unlimited.

So study is fine, but not for mere logic, quoting, or fighting. Actually, it is only when you "quote" from your own experience that your words have weight. Sri Ramakrishna Paramahansa used to say, "Forget all you have learned, become a child again. Then it will be easy to realize that wisdom." Sometimes learning becomes an obstacle if you don't know what and how much to learn. So, limit your reading and put into practice what you read. Just select one or two books -- anything that will remind you of your goal. □

# *Steadying Staff*

GEMS FROM THE THIRUKURAL

of Thiruvalluvar

Let a person learn without error or doubt  
all that is worthy of learning;  
After learning so,  
let him live up to that.

A well in sandy soil will well up  
to the extent one digs;  
Wisdom will grow in people  
to the extent of their study.

The learning which  
a person has acquired in one birth  
Will stand him in good stead  
for seven more births.

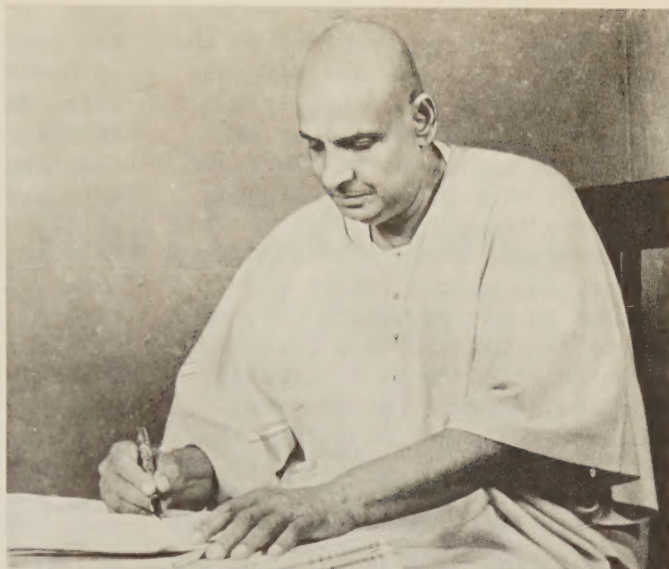
Words from the mouths of men  
of righteous conduct  
Are like a steadying staff  
on slippery ground.



# LIGHT IN THE NIGHT OF FOLLY

Sri Swami  
Sivananda

from "Bliss Divine"



Svadyaya inspires and elevates the mind to high spiritual altitude. It clears doubts. It weeds out unholy ideas. It cuts new spiritual grooves for the mind to move on. It reduces wandering of the mind or Vikshepa. It helps concentration. It forms a kind of lower *samadhi* (superconscious state). It serves as pasture for the mind to graze upon. When you study the sacred books, you are in tune with the authors who are realized souls. You draw inspiration and become ecstatic.

When you cannot get positive teaching from spiritual masters in person, Svadyaya clears doubts. It strengthens the flickering faith. It induces strong yearning for Liberation or aspiration. It gives encouragement and illumination. It places before you a list of saints who trod the path, encountered and removed difficulties and thus cheers you up with hope and vigour. It fills the mind with purity; it inspires and elevates the mind. It helps concentration and meditation. It cuts new *sattvic* (pure, balanced) grooves and makes the mind run

in these new grooves.

To translate the precepts contained in the books of the sages and saints into action is to have your afflicted body soothed, to have your bruised soul healed and to save yourself from all kinds of ills of life which are due to ignorance. Spiritual books act as consoling companions under all vexing circumstances, ideal teachers in all difficulties, as guiding lights in the nights of nescience and folly, as a panacea for evils, and as shapers of destiny.

Scriptures contain the wisdom of sages and saints, philosophers, and mystics. By Svadyaya, master the secrets of all scriptures, know the exact nature of things, and tune your localised being or individualised personality with the workings of the Divine Nature of the Laws of Truth. Wisdom is the key to the plenitude of power and joy. Wisdom annuls countless sufferings, innumerable sins, cuts the root of ignorance, and confers upon you peaceful harmony and absolute perfection.

Be regular in the study of spir-

itual books. If you reflect on the ideas of these books and fix the mind on these ideas, this itself is a form of samadhi. Study of scriptures purifies the heart and fills the mind with sublime and elevating thoughts.

Therefore, study of scriptures, bearing the sacred truths propounded by men of wisdom, listening to the Lilas of the Lord are never to be given up by sincere spiritual seekers, at whatever stage of spiritual evolution they may be. Be forever a spiritual seeker. Be forever a thirsting aspirant after spiritual knowledge. Be forever a student. He alone is an old man who feels that he has learnt enough and has need for no more knowledge. He is a man dead while alive who does not feel a compelling eagerness to listen to the stories of the Lord.

### BACK-SLIDING

Forget not that on all sides you are surrounded by materialistic influences. If you are slack even for a day, the undesirable influences around you will find their opportunity and play havoc. The ball dropped on the top of the staircase takes less than a split-second to reach the ground, whereas it took much longer to take it up. In a moment of heedlessness, much could be lost. Life is short, time is fleeting; you cannot afford to lose an inch of the ground that you have gained with so much effort.

Do not let this monkey mind have a minute's respite. It is here that *satsanga* (company of the Truth) and spiritual literature come to your great aid. They are your saviours. How many sublime thoughts are brought to your very doors by the scriptures? Study the pages in the scriptures carefully. Underline

the sentences that strike you as having a direct bearing on your life. Reflect on them in your leisure moments. Thus will you find that you are able to surmount many obstacles and jump over many pitfalls. Is the mind disinclined to read these passages over and over again? That is Maya's (illusion's) potent weapon to put you to sleep. Beware! Are you not eating the same food over and over again? You will have to go on reading and rereading the same spiritual sentences till they are indelibly engraved on the tablet of your heart, till they become part and parcel of your inner nature.

A devotee should study books which place before him the ideals of devotion; the glory and sweetness of the Lord; the stories of the saints; and the practices which help him to cultivate devotion. Devotion develops by the study of such devotional scriptures.

Repetition gives strength. Repetition pushes the ideas into the innermost chambers of your heart and mind. Then the ideas will percolate your subconscious mind. The evil thoughts lurking there will be scorched and annihilated. You may not even know what wonders have been effected within you. Such is the salutary influence of repeatedly studying the same spiritual text. That is why our ancestors insisted on our ceremoniously reading great spiritual texts daily, regularly, with faith and devotion. They will augment your inner strength. Your will will grow stronger. When thus the entire inner nature is transformed into a divine one, then a single effort to meditate will lead you the highest samadhi. You will then realize God in the twinkling of an eye.□



# FILLED WITH TRUTH

Sri Swami Satchidananda

*from "Blessed are They"*

*Scriptures from all the religions are discussed and studied at Sri Gurudev's centers. On one particular evening a few years ago, Sri Gurudev joined the students at Satchidananda Ashram in Connecticut for a discussion of the Sermon on the Mount - one of the great teachings of Christ. The discussion was transcribed into a wonderful little book (available from Integral Yoga Publications) called "Blessed are They". Here are some excerpts from that evening of Svadhyaya with the Master.*

*Sister Chandrika: (reading)  
"Blessed are the poor in spirit for theirs is the kingdom of heaven."*

*Sri Gurudev: Hmmm. Poverty. What is meant there? What is poverty? Does it mean not to keep anything in your pocket? Should you leave everything and run away to Vermont or Maine and build a teepee and live underneath it? What is poverty?*

*Someone: To have no desires?*

*Sri Gurudev: That's right. Poverty doesn't mean you just leave everything, run away into a forest and sleep under a tree. You may still be rich even if you have only a small waterpot, and if you are attached to it. So the real poverty is not to be attached to anything.*

*Even attachment should be understood in the proper light. What you call attachment is self-ish attachment. A self-less attachment is not attachment. It's a kind of relationship based on a certain duty. You have certain duties to perform, so you are associating with certain people or certain things. A bank teller looks like he's attached to the money that he is handling behind the counter, because if you go and try to take some money, he will immediately resist. He'll even shout and call for the police. It's not that he's attached to that money. It's just that he's the caretaker of it. He has a duty towards it.*

*So it is the attitude in life that is important. Just the other evening when I walked into the Ashram, I went into the garage*

and saw one of our visitors. He said, "I'm so peaceful and so comfortable. It's nice to be out of the material world." And I said, "What is this? We're standing in a garage, all cars and equipment and tools -- screwdrivers, spanners, and hammers, and everything; and you still say you are away from the material world!"

"We have all the materials here, maybe even a little more than what you have there. But somehow you feel that you are away from the material world and you are more peaceful and comfortable."

So that is the proof that it is not the materials that make the material world. The materials are innocent. They don't affect you if you have the proper relationship with them. So that's why, even if you have all the wealth around you you can still be poor if you are not attached to it. On the other hand, even if you are in a cave or under a teepee, if you are still attached to the cave or teepee you are still a material person. You are not poor.

It is not the appearance that makes you poor or rich. It is the attitude. So that is why "Blessed are the poor in spirit" -- not in material. Poor in material is totally different. A man who has no money, no proper clothing to wear, no house, he is poor in material. But poverty in spirit must be well understood. Spiritual poverty means: your spirit is not affected by any of these attachments. It's clean. That means total renunciation of your selfish attitude in life. Then you are blessed.

*Sister Chandrika: (reading)*

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

*Sri Gurudev: What is meant by righteousness here?*

*Someone: Love of God.*

*Sri Gurudev: Who is God? Where is He?*

*Someone: The Higher Self? Hunger and thirst for the part of us that is God, the part of us that is good and perfect.*

*Sri Gurudev: When you speak of "God", who is God? Is He a person or a substance or. . . ?*

*Others: Peace. Truth. Love. . . Everything.*

*Sri Gurudev: He's everything. God is everything. God is Love. God is Peace. Everything.*

So "righteousness". Right is truth, is it not? What is right? Truth is right. Everything else is wrong. So righteousness is something to do with the truth, to be after the truth. Blessed are the righteous. Blessed are the people who are after the truth.

So what is Truth then? Anything that is Universal. Anything that is Infinite. Anything that can never be destroyed. Truth means always existing. Anything that is always, is. If it comes today and dies tomorrow, it's not Truth. SAT. The Absolute Existence is Truth. And what is falsehood? Anything that changes constantly. So, blessed are the righteous; blessed are the people who rise above this changing phenomena and who realize the unchanging One. Because the changing phenomena is falsehood.

Do you understand the point here? What is false? Anything that is changed. Anything that is made. Anything that has a form



and a name. Because it doesn't stay as it is. A bunch of grain changes into a cake. The cake changes into some kind of pulp. And that changes into some energy or blood. At least some part, and the rest changes into something else that is thrown out. So this grain, the cake, the energy, and the stuff that is thrown out, the waste matter, are all the changes of one stuff that keeps on changing.

So there is One Thing. The One Thing is the Truth. But it is not limited with a form or a name; it's just called No-Thing. It is just the essence. It has not appeared as a thing. See? The essence is there but you can't pinpoint it and say, "I see that thing," because it is not expressing as a thing. There's no form and name that you can see and point to. But the essence is there. Is it not? But because it doesn't have form and name you call it nothing. No thing. When the no thing expresses itself, then you see some-thing. And if you can expand your vision, you will see every-thing. But behind everything, there is the essence. Is it not? That essence is the Truth.

We should always remember that there is the Truth, the essence in everything (or behind everything, if you want to put it that way) but it is expressing itself as many things. So even though you see many things, and for convenience sake call them with different names and forms, at the same time remember that all are made out of the same essence or are the expressions of the same essence. In that sense, you see the diversity and still do not miss the unity.

The unity or the essence is the Truth, and the multiplicity or



expression of the One as many is the untruth. But just because it is untrue, you don't need to crush it out. Just keep it. Play with it. That means that the expressions are not bad by themselves. If you say, "God is Universal," if everything is going to dissolve, all these names and forms, then there'd be just the Cosmic Essence which you call God. Then everything is God, period.

What fun have you then? Can you even say anything? If you say, "Everything is God," then who are you? If everything is God then the person who says, "Everything is God," also is God. Then to whom are you saying this? To God? Why should God tell this to God? There's no fun, no coming, going, welcoming, farewell.

Imagine a big piece of cardboard. You cut it into small pieces, print colors there, clubs, diamonds, spades, hearts. Then put in numbers. Then you shuffle them and play. Why did you make all these things? To play. Not to get caught in it. They're nothing but cardboard and ink. But if you

think of the card as just a piece of cardboard, there's no play.

I say that's the reason why God made the whole world. This falsehood of life is nice to have and to play with. But if you forget that One Unity and take that falsehood as Truth, then you are caught in it. Then you don't play any more. You get strangulated. You are not faring, but you are suffering.

So, blessed are the righteous. Or blessed are the people who keep an eye on the basic Truth; they will have all the fun. Is that right?

*Sister Chandrika:* ". . .they shall be filled."

*Sri Gurudev:* Yes! Filled. . .with fun. (laughter and clapping) They are the only people who are always joyful. Every moment is joy. That's why they all are called "ananda". Why do the Hindu monks have the tail end of their names as *ananda*? Because the one who has renounced all the false ideas and who knows how to play with them without forgetting the Truth enjoys fun always. He's eternally *anand*, peaceful. Nothing disturbs his peace, his joy. There is no gap in his life. When something is full, there's no gap.

"Hunger" (hunger after righteousness), of course, means you are after the Truth; you are hungry.

"*Pasitthiru, Vilitthiru, Tanitthiru, Sukithiru.*" *Pasitthiru* - be hungry; *Vilitthiru* - be vigilant; *Tanitthiru* - be all alone. That doesn't mean just leaving everybody and going into a cave. It means you are the only witness. Everything else is phenomena. The loneliness means that you are alone in the Truth. Because Truth is only One. What is alone? All One is alone. One "1" is missing, that's

all. Probably it must have come from the Jewish "El" for God. God is One. El-One, elone, alone. You are alone means you are one with God. He is the only one.

So if you are hungry for that, "*Pasitthiru, Vilitthiru, Tanitthiru,*" then "*Sukitthiru*" - you enjoy everything. Be hungry, be vigilant, be alone, be happy. Four commandments. Actually, it is three commandments and then the last one is the accomplishment. So when you are hungry after righteousness, you will be filled. Does it remind you of any Sanskrit word?

*Someone:* *Poornam*

*Sri Gurudev:* *Poornam.* (chants) *Om Poornamadhah Poornamidham/ Poornaath Poornam Udachyathe/ Poornasya Poornamaadhaaya/ Poornameva Avashishyathe.* "That is full and this is full. This fullness came out of that fullness. Even though this fullness has come out of that fullness, That is still fullness."

"*Poornam*" is fullness. Completeness. There's no fraction. If you are after righteousness, if you are after the Truth, and if you are really experiencing that Truth, you are full. You are never a part, a fraction. You are never different from anything, or anybody. See?

Is it only in the Bible you come across this? Do you get these ideas in any other scripture anywhere else?

*Someone:* Yes.

*Sri Gurudev:* Yes? Where?

*Others:* In all of them.

*Sri Gurudev:* Ah. Yes, that's it. □



# RESEARCHING L-I-F-E

Rabbi Joseph Gelberman  
from the book "Living Yoga"



The metaphysical understanding of life may give us an inkling how to achieve wholeness and holiness. I'm going to take the very word "life". In Kabbalistic interpretation, not so much the sentence is used, not so much the word even, but each letter carries the true message.

So take "life." Some people will say, "Eh, I'm living." Others will say, "I'm alive!" In the very way we say it we give away how we feel about it. Now, the first one who says, "Eh, life" would spell it with a small "l", which stands - since he feels that way - for loneliness. He is not very happy with life, because the "I" in his life is tremendous. He's selfish, he doesn't trust anybody, so the "f" stands for fear; he's afraid of his own shadow. The "e" is his diagnosis -- emptiness. He's an empty person. He's just existing. It's like Professor Barker of Columbia University used to say, "The epitaph of the average American may read: 'Died at 40; buried at 60.'" He just exists.

On the other hand, take the

one who exclaims, "Life!" with a capital "L" -- he is ready to embrace the world. Can you see the big "L"? The one who writes Life with a capital "L" is ready to embrace everything. There the "L" stands for love. He starts out his life like that, not worried about rejections, about disappointments. So what? That's a part of Life.

Now the "i" in there is a little "i" -- secure, at peace. He doesn't talk about himself; he is included in everybody. There's no need for him to be pompous, to be blown up. He knows who he is. His "i" is part of the overall "I".

The "f" in that kind of life stands for freedom. He's a free man; he comes and goes. He's the kind that's at home in paradise, and the world for him is paradise. Wherever he goes, he doesn't have the hangups, "Well, I'm Jewish and I'm not Catholic." "I'm Catholic, not Jewish. They're different." Different? Who said so? I would like to see the first person who said this. If you study the Book, the Bible, we are told when Adam, the first man, was created God

went around to take some earth -- Adam means earth -- from the four corners of the Earth, so that nobody would ever say that "my stuff is different from your stuff". But all of a sudden there is this snobbery that goes on in the world: "I'm this, you're that. I'm white, you're black. I'm one religion, you're another." Who put up these man-made barriers that get in the way of our loving each other, embracing each other? Who? Why? There's another Water-gate. Maybe this should be discussed. Who is responsible for this cover-up?

Finally, in this "Life" with a capital "L" the "e" is also the diagnosis -- this person is excited about life. This person is alive, this person is joyous.

To summarize, then, there is a way, I believe to rededicate our lives, to change our lives, and to experience rebirth. We must find that way. So I rejoice in the

fact that there are people -- men and women -- who take time out and become researchers of life. You're all scientists, you know. You're just not on anybody's payroll, because the government is still not interested in this kind of thing. But you are scientists, researchers searching for a better way of life. And I tell you there is a way. But be careful. If to experience spirituality or to cleave unto God can be symbolically described as climbing a spiritual ladder, then I would say that this ladder, like the ladder in Jacob's dream, although it reaches up to the highest heavens, is rooted in the earth. This ladder has many rungs, and you must climb it rung by rung. You can't jump and you can't rush it.

Ultimately the object and purpose of man is to be a partner with God, to create a better world, a more peaceful world, and a more joyous world for all people to live in.□

## Body & Brain

by Rivers Kitts, age 10

We were talking to Gurudev, and we got into a conversation about how the body works and who orders it around. At first everybody thought the brain thought up all different ideas like: "Maybe I should take that box of candy" or "Boy, he's really my best friend."

But then my friend Ram and I came up with another theory. We said, "Your mind controls your brain, and your brain is a servant to the mind. The mind gives the brain orders and the brain

gives the message to the body and the body carries the orders out."

And then you have a spirit who watches the whole process. If the mind is evil the brain gives evil orders to the body. But then the spirit will ask the mind if that is what he really wants. If the mind is good and kind and never does the slightest bit of evil, it will become one with the spirit, and you will be enlightened.□



# The Proper Study of Mankind

It appears to me that, to one standing on the heights of philosophy, mankind and the works of man have sunk out of sight altogether; that man is altogether too much insisted on. The poet says the proper study of mankind is man. I say, study to forget all that; take wider views of the universe. That is the egotism of the race. What is this our childish, gossiping, social literature, mainly in the hands of the publishers? When another poet says the world is too much with us, he means, of course, that man is too much with us. In the promulgated views of man, in institutions, in the common sense, there is narrowness and delusion.

In order to avoid delusions, I would fain let man go by and behold a universe in which man is but a grain of sand. I am sure that those of my thoughts which consist, or are contemporaneous, with social personal connections, however humane, are not the wisest and widest, most universal.

What is the village, city, State, nation, aye the civilized world, that it should concern a man so

much? The thought of them affects me in my wisest hours as when I pass a woodchuck's hole. It is a comfortable place to nestle, no doubt, and we have friends, some sympathizing ones it may be, and a hearth there; but I have only to get up at midnight, aye to soar or wander a little in my thought by day, to find them all slumbering. Mankind is a gigantic institution; it is a community to which most men belong. It is a test I would apply to my companion -- can he forget man? Can he see this world slumbering?

Man is but the place where I stand, and the prospect hence is infinite. It is not a chamber of mirrors which reflect me. When I reflect, I find that there is other than me. Man is a past phenomenon to philosophy. The universe is larger than enough for man's abode. Some rarely go outdoors, most are always at home at night, very few indeed have stayed out all night once in their lives, fewer still have gone behind the world of humanity, seen its institutions like toadstools by the wayside.□

## IN MEMORIAM:

### Sri Shiv Narain Kapoor



*Sri Gurudev  
and Sri Kapoor*

A great loss was suffered in the passing of Sri S.N. Kapoor, much beloved friend of Sri Gurudev.

A highly successful business man in Bombay, India, Sri Kapoor was at the same time a most devout and pious person. A pillar of the Divine Life Society (Rishikesh) and a great devotee of H.H. Sri Swami Sivanandaji, Sri Kapoorji exemplified one who has led the life Divine.

Sri Kapoorji and his family always showered their loving hospitality upon Sri Gurudev during his visits to Bombay. When the Kapoor family visited the United States, Sri Gurudev had the joy of welcoming them to many of the Integral Yoga Centers. Wherever they visited, Sri and Srimathi Kapoor endeared themselves to all. Immediately they became a part of the IYI family.

Sri S.N. Kapoor's respect and devotion for Sri Gurudev was so great, that soon after his passing he appeared in Gurudev's dream. Gurudev explained that Sri Kapoorji expressed how peaceful and liberated he is now and requested Gurudev to ask the Kapoor family to accept the passing and be comforted. Sri Gurudev conveyed this message, much to the consolation of all the family members.

At a public satsang right after Sri Kapoorji's passing, Sri Gurudev said: "Certainly this is a great loss to every one of us; to the Divine Life Society as well as our organization. May all our prayers for his peace be heard by the Lord."□



# A Little Knowledge

*Stories by Sri Ramakrishna*



## THE ELEPHANT

Four blind men went out to see an elephant. One touched the leg of the elephant and said, "The elephant is like a pillar." The second touched the trunk and said, "The elephant is like a thick club." The third touched the belly and said, "The elephant is like a big jar." The fourth touched the ears and said, "The elephant is like a big winnowing basket." Thus they began to dispute hotly amongst themselves as to the shape of the elephant.

A passer-by seeing them thus quarreling, said, "What is it you are disputing?" They told him everything and asked him to arbitrate. The man said, "None of you has seen the elephant. The elephant is not like a pillar; its legs are like pillars. It is not like a winnowing basket; its ears are like winnowing baskets. It is not like a stout club; its trunk is like a club. The elephant is the combination of all these -- legs, ears, belly trunk, and so on.

In the same manner, those who

quarrel about the nature of God have each seen only some one aspect of the Divine.

## THE FROG

A frog lived in a well. It had lived there for a long time. It was born and brought up there. And it was a small little frog. One day another frog that had lived in the sea came and fell into that well.

The frog of the well asked the new-comer, "Where did you come from?" The frog of the sea replied, "I am from the sea." The frog of the well questioned, "The sea! How big is that?" The frog of the sea said, "It is very big." The frog of the well stretched its legs and asked, "Ah! is your sea this big?" The frog of the sea said, "It is much bigger." The frog of the well then took a leap from one side to the other and asked, "Is it as big as this, my well?"

"My friend," said the frog of the sea, "how can you compare the sea with your well?"

The frog of the well asserted, "No there can never be anything bigger than my well. Indeed, no-

thing can be bigger ~~that~~ this!  
That fellow is a liar; he must be  
thrown out!"

Such is the case with every  
narrow-minded person. Sitting in  
his own little well, he thinks  
that the whole world is no bigger  
than his well.

## THE LEARNED BRAHMANA

A learned brahmana once went to  
a wise king and said, "I am well-  
versed, O king, in the holy scrip-  
tures. I intend to teach you the  
Bhagavata." The king, who was the  
wiser of the two, knew well that  
a man who had really studied the  
Bhagavata would seek to know his  
own Self rather than go to a king's  
court for wealth and honour. So  
the king replied, "I see, O brah-  
mana, that you yourself have not  
mastered that book thoroughly. I  
promise to make you my tutor, but  
first learn the scripture well."

The brahmana went on his way  
thinking, "How foolish it is of  
the king to say I have not master-  
ed the Bhagavata, seeing that I  
have been reading the book over  
and over all these years." Howev-  
er, he went through the book care-  
fully once more and appeared again  
before the king. The king told him  
the same thing again and sent him  
away.

The brahmana was sorely vexed,  
but thought there must be some  
meaning in the behaviour of the  
king. He went home, shut himself  
up in his room, and applied himself  
more than ever to the study of the  
book.

By and by, hidden meanings be-  
gan to flash into his mind and the  
vanity of running after the bubbles  
of riches and honour, kings and  
courts, wealth and fame appeared  
to his unclouded vision. From that  
day forward, he gave himself up  
entirely to attaining perfection

by the worship of God and never  
thought of returning to the king.

A few years later, the king  
thought of that brahmana and went  
to his house to see what he was  
doing. Seeing him, now radiant with  
with Divine light and love, the  
king fell upon his knees and said,  
"I see that you have realized  
the true meaning of the scriptures.  
I am ready to be your disciple  
if you will kindly condescend to  
make me one."

## TIME FOR ACTION

Books and things like that only  
point out the way to reach God.  
After finding the way, what more  
need is there of books? Then comes  
the time for action.

A man received a letter from  
home informing him that certain  
presents were to be sent to his re-  
latives. The names of the articles  
were given in the letter. As he  
was about to go shopping for them,  
he found that the letter was mis-  
sing. He began to search for it,  
several others joining the search.  
When at last the letter was dis-  
covered, his joy knew no bounds.  
With great eagerness he opened the  
letter and read it. It said that  
he was to buy five seers of sweets,  
a piece of cloth, and a few other  
things. How long is such a letter  
necessary? As long as its contents  
are known one proceeds to carry  
out the directions.

In the scriptures you will find  
the way to realize God. But after  
getting all the information about  
the path, you must begin to work.  
Only then can you attain your  
goal.

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In front of the door of God's  
mansion lies the stump of Ego.  
One cannot enter the mansion with-  
out jumping over the stump. □





## *Thank You for the School...*

*letters to Sri Gurudev from the Connecticut Integral Yoga School children*

Dear Gurudev,

Thank you for the school. The school has helped me learn how to give and to share. The children have helped me feel comfortable here. When I first came here I always cried because I wanted to be with my mom. And now the school has helped me grow up. In fact just a month ago I saw that someone in the school had the same problem so I helped them get over it and they did. The school has helped me concentrate and know that I can work better too.

So the school has done a lot for me and I'm glad. I got to go to this school. I know there's not one more like it. The school has helped me learn how to play with all. I can love everybody. I love the children, the teachers and the school. Om Shanthi.

Love, Radha - age 9

I like this school because it's fun. I learned to be stronger, how to overcome my fear of the ponies, and to cook tofu and like tofu. I learned new words I didn't even know, how to teach hatha yoga, and how to find someone to play with instead of just sitting alone. I learned new kinds of math. I learned to concentrate a little better and sit still in circle.

Love, Dayalan - age 6

I think this school is special because it didn't only teach me schoolwork. It taught me to "Be one of the family" in a school. And in my other schools I would be a solitary person at my private desk. In this school I feel one with all ages and types of children. But still there is the other level. The hatha yoga and meditation improved me in sports and schoolwork 50 percent. And in my other schools I never smiled, but now I'm always smiling.

Love, Rivers - age 11

Thank you for this school. I learned that: I like to play with other kids. It's like being brothers and sisters. Thank you for a school which has mixed grades. I learned how to be responsible for making my own bed. I think that it is good to share the chores. It makes my mom proud of me. I used to have my mind somewhere else. But now I don't. I learned how to pay attention.

All hugs and kisses, Sukumar - age 8

I learned ever so much here. Thank you for creating this school. I have made a list of some things I learned here. One thing was, by working with different kids with different ages we can work together, do our part and get things done. Another lesson I learned was I do not have to manipulate to get what I want. And yet another thing was I learned to talk, sing, chant, act, etc. in public. I'll be moving to another school next year and I probably won't see you for a long time. I want you to be in Virginia when I get there so bye for now, and until then. . .

Sincerely, Lakshman - age 9

I've had a great time. I used to get sick because I didn't like school. Now I even come early and stay late!

I found some things out about myself that I didn't know before. I have been learning to be a lot stronger. I'm learning to share. I used to be afraid of other people but now I can be good friends and don't have to run away. I have learned to be nice.

Love, Ram - age 10

I like this school because I like to be with children other ages than yourself. I like to ride the ponies.

I learned a few things from helping the big kids do math. I learned that working together we can do things better. I could do things that I thought I couldn't because I am stronger. I learned to be by myself and not be afraid of the dark. I thank you for the school.

Love, Atman - age 7

Thank you for the school. I'm glad I came here because I had fun and learned a lot. Some of the things I learned were: 1. Working on getting along with other children. 2. When I bring my toys, I work on sharing them. 3. I'm working on concentrating on getting my jobs and chores done. 4. We should love everybody as brothers and sisters.

Love, Ganesh - age 8 □



# Lake Begins to Fill

For those who were present in Buckingham, Virginia just one year ago when the ground was first broken for the LOTUS Lake, it is a little hard to believe what has taken place in that time. The building, planning, and landscaping which have been accomplished in that short time are wonderful to behold.

On the 5th of May, 1981, a puja (worship ceremony) was performed at the beautiful site of the newly dug LOTUS Lake. Members of the Ashram community gathered at the edge of the James River and chanted as Sri Gurudev and members of the Crump Construction Company pulled a ribbon and closed the gate to start the Lake filling. Sri Gurudev praised Mr. Crump and his crew. He truly appreciated their excellent work in preparing the Lake for everyone's great benefit.

On the same day as the gate closing ceremony a newscaster in the area announced that no rain was expected until sometime in June or July. But before the group even left the Lake site, the clouds began to gather, and by the next morning it began to rain and con-

tinued for five days. Mother Nature has definitely been doing Her part to help fill the Lake.

During this time, architect Jagadish McCabe spent almost two weeks visiting with Sri Gurudev to discuss the plans for LOTUS itself and Ananda Kutir (Sri Gurudev's residence). Assisted by Jim Douchette, Jagadish surveyed the area, getting final adjustments and fine details together for the finished drawings. Projected starting date for the LOTUS building is November of this year.

Jagadish also met with Ramakrishna Sackett, who is in charge of construction for Ananda Kutir. On the 3rd of June, following a simple puja, ground was broken and the cornerstone laid by Sri Gurudev himself during the Ananda Kutir dedication ceremony. "Ananda Kutir" means "abode of bliss" and this will be Sri Gurudev's residence within the quickly developing Yogaville, Virginia.

Eager adults and children have begun clearing the site for the new Ashram school, which they hope to see ready for the fall session. □



Above: Preparing the LOTUS Lakesite;  
Top Left: Sri Gurudev, getting ready  
to make Main Street, Yogaville; Top  
Right: Planning with Mr. Huja and  
Marty Phillips

LOTUS International runway

LOTUS Lake dedication  
5 May 1981





# HELP BUILD YOGAVILLE...

Satchidananda Ashram - Yogaville, Virginia, has been growing quickly. Crews are now in the initial stages of building Sri Gurudev's residence, a school, a sat-sang hall, offices and living quarters - and will soon be starting work on the LOTUS. The Ashram is offering Karma Yoga scholarships (room, board and Ashram living benefits in return for joyous, selfless work) to skilled workers with experience in the areas of carpentry, plumbing, welding, large machine operation, electrical work, masonry, auto mechanics, and painting, as well as any other building skills.

If you are interested in living in a beautiful Ashram environment and helping to realize Gurudev's great vision of LOTUS and Yogaville, please contact the Virginia Ashram:

Satchidananda Ashram - Yogaville  
Route 1, Box 172  
Buckingham, Virginia 23921  
Telephone: (804) 969-4801

Attention: Swami Swaroopananda

*"My known God is humanity, and service to humanity is service to God. . .My present service to humanity is LOTUS and Yogaville."*

- Sri Gurudev

## *Blessed Self*

Behold a flame aglow reflects your  
face within my heart.

Unity and love omnipresent

all-pervading Light, tender from above  
Images reflect so many faces that you have  
Strong as a lion and pure as a dove.

A wandering mendicant from life times past,  
singing fierce and mountainous cries,

A musician enchanting the temples of peace.

Mystical ride across the shores of time.

Always have I known thee.

Always I will be thine.

by Radha Koch



# Day-by-Day with Sri Gurudev

*Arriving at Ashtanga Camp. . .*



March - May 1981

On the 28th of March, Sri Gurudev stopped in Washington, D.C. for a satsang at George Washington University. Over 200 people attended to hear him speak about "Dynamic Living."

"The requirement for a dynamic life," Sri Gurudev explained, "is a balanced life. Balanced in what? Balanced in mind, balanced in body. Lord Buddha calls it a middle path. The middle path can also be called a balanced life. . . Many people think that a yogi should find seclusion. That's something like a scale saying 'Don't stand on me because I want to remain balanced!' Where do you test your balance? In the field. You don't need to go to Hawaii to be a surfer. Your very life is an ocean. There are a lot of waves dashing, trying to swallow us."

Equanimity is so important, Gurudev said. "Without that tranquility, a dynamic life is impossible. Even a lazy life is difficult!"

Gurudev spoke about the importance of spiritual unity and how people often fight in the name of religion. Talking about fighting led to talk about victory. "The greatest victory ever won is the victory over your own mind. Not someone else's mind - mind you! Victories with weapons are not real victories. Make your enemy your friend - that is a great victory also. If you live in constant fear of some enemy, your life is never peaceful." Understanding this is also part of living a dynamic life because: "A dynamic life means to have fun at all times. The one and only way to have fun is to know that we are all spirits, playing parts according to our different make-up and costume. We cannot all dress the

same way and still have a drama. But when we forget the Truth behind that drama, we fight. . . take the time behind all the actions to remember 'I am being directed as all other bodies and minds are.'

"One who lives a dynamic life will never cease to be happy. He will enjoy being rich or being poor, sitting at the top or at the bottom. If you want to have a dynamic life, one filled with peace and joy, know that you are the master, the director, over the body and the mind - they are the instruments. You have to work hard for months, years and never give up to achieve that mastery. It's worth doing."

Someone asked a question about how to overcome a feeling of being anti-social, critical. Sri Gurudev said, "Make use of your silent time to analyze why you feel anti-social. Remember when you point one finger at others, three fingers are pointing back at you. You feel anti-social because you see others as different. . . allow others to grow at their own speed. If you accept others as they are, you will never feel anti-social. We have no right to condemn anybody, not even a blade of grass."

Another person asked Gurudev if he believes in marriage. "Sure," he replied, "my mom and dad were married. That's why I'm here!" After speaking about the value of marriage, Gurudev advised, "Let the marriage make you merry, but don't depend on him or her for your happiness. You must find that within. . . Remember the way you felt when you married and feel 'I married that person because of love. I will love him (or her) always.'"



From Washington, Sri Gurudev traveled on to the Virginia Ashram, ready to inspire even more wonderful work there. On that very weekend of his arrival, everyone was treated to a visit from our beloved Sant Keshavadas, a longtime friend of Sri Gurudev. Santji had been in Richmond, not far from the Ashram, because one of his disciples named Gita lives there. So it was easy to persuade him to come just a bit farther to see the Ashram. Gurudev joked: "If you want to keep the cow, just catch the calf (Gita)!" On a more serious note, Gurudev introduced Santji and spoke of his life of beautiful devotion to God and humanity. "Once he was a successful lawyer, but he gave that up to go around and around the world spreading the Truth."

Santji sang a lovely *bhajan* and then answered Gurudev's analogy of the cow and calf with "If you hold the nose, the face will follow!"

Sri Gurudev and Santji share the same views on the importance of ecumenism and spirit of unity among all religions. "The great message of the world religions is unity," Santji said. "Right now the world is full of disunity, and that's why we need sages such as Swami Satchidanandaji. With Swami-ji here, you will have new-clear energy." In true ecumenical spirit, he told us a Jewish story: "Once a tailor made a suit for a rabbi. It took two full weeks; and when he went to get the suit, the rabbi reprimanded the tailor. 'Isn't it a good suit?' asked the tailor. 'Yes, it's wonderful, beautiful,' said the rabbi, 'but why did it take two weeks to make it? It took God only seven days to make the entire world!' 'That's right,' said

the tailor, 'God should have taken two weeks. Look what a mess He made of things!'"

Santji closed with another entrancing *bhajan* about "The City of God" and then told us, "This will be a great Ashram where chanting and bhajans will always be heard."

"Ah," said Sri Gurudev, "Is that a promise that you will come?"

"Yes."

Even after the formal satsang, the two masters shared and joked with one another, much to the delight of the onlookers.

### Get in the Gate

On the 4th of April, Sri Gurudev gave the first of many Saturday evening satsangs at the Virginia Ashram. People were there from Richmond, Virginia Beach, Washington, D.C., New York, and many other places on the East Coast.

"Should we prostrate even when we are not feeling devotional?" was one of the first questions.

"You shouldn't prostrate to show that you are devoted," Gurudev explained. "If you are really devoted, the teacher will know it. It's more to check your humility." This led Gurudev to speak about the value of humility. He said that humility teaches the mind. "If you do something wrong to someone else, don't just go and apologize when no one is around. Apologize when others are present. It's for the mind's benefit, not the other people. . . If you think some job is beneath your dignity, do that job! Now and then take a check to see how big your ego is."

Another person asked Gurudev to explain 'Many are called but few are chosen' from the Bible.

"Don't take it literally,"



*Saturday Night Satsang, Yogaville, Virginia; Sri Gurudev addresses ashramites, family and guests in Satsang Hall which also serves as Meditation Hall and Integral Yoga School.*

Gurudev answered. "Why would God call someone and then say 'Get out!' It means many want to tread the spiritual path and then realize how hard it is. It's hard because without giving up you cannot get. . . many who wanted to tread the path soon realized that even one little attachment will keep you from getting in the gates. Many come forward but few are ready to give up their attachments. I'm not saying anything against such people. Many come forward without experiencing enough."

### Don't Pamper

After a while, Gurudev spoke about how life brings both pleasure and pain. "I'm not saying things of the world are no good. They are all fine in themselves. But there is nothing in this world that will make you always happy. Give up the idea 'Ah, I got this, now I will be happy!' Know that pleasure and pain come together. They are part of the

world. Your happiness is something that is above pleasure and pain.

"Understand this point well," he emphasized. "You don't need to actually give everything up. Just give up the attachment." Gurudev quoted Thiruvalluvar: "A person who doesn't look for pleasure, who knows that it is natural to get the pain - such a person will never be pained."

"Don't pamper either the pleasure or the pain," he told us. "When one or the other comes, say, 'Oh yes, I expected you.'"

President Reagan had been shot during the preceding week, and Gurudev spoke of what a tragic event it was. He went on to talk about the duty which the media should feel, how moviemakers should consider the effect their films will have on unstable minds. "They should have a sense of responsibility." At least in our own Ashram community, he said "we can live with a certain sense of responsi-

bility. It should be a healthy community - loving, giving, helping one another." Like anywhere else of course, there are many individuals and sometimes conflicts come up. "Just think of the common interest with which we came," he said. "Then these petty differences will fade away."

### Work Is Play

On another Saturday evening, a question was asked about how not to get tired from working long hours. This question came up because Gurudev had spent the entire day with several Ashramites touring a planned community a few hours away from the Ashram. They had all put in a full and potentially tiring day, walking all over the vast property and meeting with the people there. At the satsang that evening, those Ashramites were visibly tired, but Gurudev - who had even done more that day - was bright and filled with energy.

"To me," Gurudev explained, "there is no overwork because it's all play. If you think that way, you can play all day! I don't want any of you to get burned out, but if you feel your work is play you will never feel tired. . . Your priority should be thinking of what is useful to people. If you find yourself without anything to do which will benefit the people, then do something for yourself.

"When you don't enjoy what you are doing it creates mental tension and you feel burned out. It's all in the mind."

If one has a lot of work to do organization is important, he said. "Keep everything neat. That includes your body. Your body is another room you are living and working within so keep it neat also. Set priorities. Life should be organized well."

"There is no inferior work or superior work. Everything is superior if you do it with that feeling. If you don't crawl under the car, you can't sit and drive the car. Learn to respect every activity as part of the whole."

Sri Gurudev spoke more about the importance of karma yoga and attitudes toward work. "As long as we separate 'spiritual practices' from daily life, we are in trouble. If you think that you are doing everything as a spiritual practice, you are worshipping always."

### Working Together

The words reported on these pages are only a few of the many precious gems which Gurudev shared with those gathered at the Virginia Ashram for a number of satsangs between March and June. Tapes of these talks are available from the Ashram in Virginia. During this time there was a wonderful Easter morning celebration after which Gurudev spoke about the miracles of Christ. Later in the day, there was an Easter egg hunt during which the children gave Gurudev a basket and led him around the grounds looking for hidden goodies.

During this time, the Ashram was delighted to welcome Dr. and Mrs. P.N. Rao from San Antonio, both long-time devotees of Sri Gurudev and leaders of the San Antonio IYI. Mr. K. Gnanalingam of Sri Lanka also visited for a time and sang many beautiful bhajans at the satsangs. Many members of the Connecticut Ashram community came to visit for one full week.

One Sunday afternoon, the Ashram held an open house and tea for the Buckingham community, and many of our neighbors came to visit and



*"Even when I sleep now,  
I dream of LOTUS and Yogaville. . ."*

learn more about the Ashram. The people of the Buckingham community have been so warm and hospitable to the Ashram and have done much to make us feel welcome in their area. It was wonderful to have them over for a chance to know each other better. After a slide presentation which gave a good overall view of the work and goals of the Institutes and Ashrams and the LOTUS, Sri Gurudev spoke with everyone and answered their questions. "We believe in one God," he told them, "and we believe in all approaches." Gurudev spoke of the importance of ecumenical understanding among all God's children, no matter which way they choose to worship Him. Following the talk, Gurudev stayed to speak with many people individually.

What a great opportunity this LOTUS/Yogaville project is for everyone to work hard, side by side with Sri Gurudev. He himself is always working on or near the LOTUS site, even when no one else is around. It's not unusual for an Ashramite to take a walk to the LOTUS site and find Gurudev pulling brush or driving the bulldozer. And of course, his energy brings extra vigor and vitality to the work others do. Every weekend there are work projects going on. On one such weekend, members of the New York IYI, Washington, D.C. IYI, and Indialantic, Florida Teaching Center worked with Virginia Ashramites on clearing a vast area to create an overlook on the road to the LOTUS. Four-year-old Sri Ram McCabe of Florida got to see one of his fondest dreams

come true - watching Gurudev run a chain saw! It was hard work, but great fun. When it was done, Gurudev had us all go down the road and walk up as if we were on our way to the LOTUS site. We walked up the hill and suddenly there it was - a beautiful new view of the LOTUS site and surrounding hills.

On one fine Sunday morning, Sri Gurudev and everyone else at the Ashram were invited to join the Ashtanga Construction Company for "slate-cakes". Several members of the Ashtanga crew, led by Swami Nityananda live in tents near the site where they are working building individual homes for families to live in. Each Sunday morning they cook their slate-cakes - hotcakes prepared on a huge piece of slate rock over an open fire. Nityanandaji and company have gotten their slate-cake down to a fine art, serving the light and fluffy cakes with a generous helping of butter and fresh strawberries. Sri Gurudev even gave them hints on how to build a better, more effective fire. Sitting in the midst of the woods, feasting on slate-cakes with Sri Gurudev, and looking out over the mountains was a marvelous Sunday morning treat.

There is a wonderful spirit of work and fun there where LOTUS is growing, and Gurudev told everyone: "Even when I sleep now, I dream of LOTUS and Yogaville. . . LOTUS is religious Yoga, Yogaville is practical Yoga. To bring the religions together is the purpose of LOTUS. To bring people together is the purpose of Yogaville."

-Swami Prakashananda Ma

*Karma Yoga at Ananda Kutir. . .*



*"Everything can be Yoga":  
Sri Gurudev advises Swami Nityananda on slate-cakes*



On his way to Chicago, and sandwiched between two other combination lecture/dinners, Gurudev stopped in Boston for - what else? a lecture and a LOTUS fund-raising dinner! At the Arlington Street Church, Gurudev said, "The topic they have given is 'Living with an Open Heart' and I asked a number of people what I should speak about. . . they all said 'open-heart surgery'!" But instead he spoke about "living in the spirit: that's living with an open heart. Having an open heart means having a broad mind, not identifying with limitations.

"Minds are limited. Spirit is unlimited. When we forget that we are essentially spiritual beings, that makes us a closed person, a limited person. People limit themselves to their physical characteristics, their skin color. . . . Because you are driving a Ford, you don't deny the fellow driving a Chevy. All cars run by the same 'spirit', they all use the same gasoline. You just think that he preferred that model, that color. That's all. When the tall fellow and the short one write, they both write the same 'I'. The taller one doesn't make a big stroke and the smaller one a short stroke. No. It's all the same 'I'. So the 'I' is free from all these problems."

In speaking of the body as a vehicle, Gurudev explained, "The body is a 'recreation vehicle' - a mobile home. It has all the conveniences. If it complains and squeaks, you lubricate it. You give it fuel. Sometimes a fuse blows and you get con-fused. If it breaks you repair it. It has a radiator, the kidneys, to flush the system. If the paint gets

pale, you dye it. It can last a long time if you take care of it. And when it's beyond repair, no longer of use to you, you leave it.

"The mind is also like that. It's a tape-recorder. When it's recording, you call yourself a student. When it plays back, a professor. Expose it to a powerful magnet, it goes blank. You don't need to identify with the mind. You are different."

On the subject of heart again, Gurudev said, "A pure heart means a heart without any limitation. Who shall see God? The one who has a pure heart. The one who sees everyone as himself. . . Even in government, we shouldn't say 'He's the political head.' We should say 'He's the heart of the country.' That's why most of the political talks end up fights. America is the richest country, but you can't even walk down the street safely. Why? We obtained the energy in the wrong way. The biggest industry is selling arms. If you sell violent objects, the money from that brings violent vibrations. . . When you see the whole world as that Spirit, you will never commit an act of violence, dishonesty. Who is cheating whom? We even separate in the name of religion; we have a Bible in one hand, machine gun in the other.

"That's the purpose of our LOTUS, to open up your heart." As Gurudev was finishing, it was apparent that although he hadn't talked about "open heart surgery", he had performed it. And it seemed such a simple and natural thing to do when he said, "You will never lose by giving - give unconditionally. Sacrifice your selfishness. Let love lead you."

-Swami Sharadananda Ma □



## *Wisdom Offering*

*Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.*

# Integral Yoga

**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja  
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

**Karma  
Yoga**



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa  
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

**Bhakti  
Yoga**



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha  
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

**Jnana  
Yoga**



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda